Dear Mr. Gard

In reference to your first issue of "Alberta Folklore Quarterly" I was much interested in the articles therein. I sometimes used to advertise "Photographs to illustrate anything" but after searching through my files of 150,000 negatives I must admit i am stumped to find anything suitable to illustrate the McDougal-Stinson yarn re the Chinook. You see the photographers of those days were cold blooded animals, and spent their time on the cold days carrying firewood to prevent the developers from freezing ; then when a chinook came along , they, like the foolish virgins, were caught unprepared (with their pants down so to speak.) pictures of

I have,however, men fishing through the ice, where the comparatively warm air coming out of the hole, and the breath of the men and dogs in contact with the 40 to50 below zero air, condenses the heat and almost enveloped them as if it were smoke from a fire.

Appropo of above , I remember as a youth and a green Englishman, some forty years ago, when seeing the water-cart (our only water supply at that time, except wells,) passing along Jasper Ave. and steaming allover, remarking "I see you boil your water here" . This remark caused much merriment."WHat,boil water for such a large number of people as we have?" — less than 2,000 at that time. I answered "town I came from has over 300,000 and every ounce of water is boiled".

Talking about Chinooks, there has not in 40 years ever been one in Edmonton; quick thaws , yes, but never the chinook wind, and very rarely ever a"blizzard" correctly called. But Boy, oh Boy, we used to have 60below. I recall one such night, five of us left Jasper Ave. for Whyte Ave. to install the officers of a lodge — chief passtime in those days . We crossed the low-level bridge—the only one — and up the hill; no street cars or autos of course. It was 60 degrees below when we left Jasper — milkman said it was only 59 — anyway it was cold, no wind; wind has not been known in this district at that low temperature,tho' I believe it does blow in the Artic. Our breathing sounded like a buzz-saw, talking was out of the question when walking; worse still, smoking was also impossible, you took your pipe or cigar out of your mouth for one,two , three seconds to get your breath and you replaced an icicle.

We arrived at our destination where there was a full turnout of the Members(some may have been glad to get away from their wives and the chores they required done at these low temperatures.

They had the heater going good, damper wide open drafts full on; stove not red-hot but white-hot and almost transparent, I expected it to buckle and collapse any moment and the flames from the stove to shoot into the room and set ablaze the frame building, but nothing happened.

PICTURE
341

Well now, you tell the story about the turnips that took a bull-dozer, or at least a pick-shovel and a car jack to get out-- thats nothing to boast about, One old-timer told me about some strawberries he grew that required two or three bites, they were so large.

You seem to doubt the truth about the Farnsworth melons and cucumbers. You seem to come from Missouri, if not from ---oh well, you certainly can't be native of these parts , or it would not be necessary to attach the two photographs of melons and cucumbers here - and these are not the largest they could be made. When the fruit was at its best the photographer had gone out to get a drink with BOB EDWARDS , the Rev. BLANK and SCOTCH CHARLIE

These are the sort of things Fisher, Harrison, John Blue and other Secretaries of the Boards of Trade, and Charlie Sutter the Immigration Agent envied for publicity purposes.

But the half has not been told.

Oh Gard' did you hear about the fish at Soda Lake? No' well you sure have missed something. Game? They say it took a man two nights and a day to land it. He fastened his line to a big tree, fish pulled tree into the lake, after repeating this several times Mike Slovoski brought his tractor along and it was finally landed . Look at it. Ain't it a beaut?

In this picture we see Pete Sawchuck proudly taking it home on Bill Barnacles big dray, even the team of horses seem to be conscious of their importance.

PICTURE 342

The story is told that when they cut the fish open - which by the way took them three days to accomplish - out flew a mallard and five young ones, I did not know a mallard had so many young ones but that is the story as I heard it ,- later they found, so it is stated, the nest with the male bird sitting on 10 more eggs. When it hopped out it started to sing "O Canada".

These examples should set at rest your doubts about the productivity of this Grand and Glorious Country ; the last place the lord made and he forgot to finish it; but the Town-planning and Zoning Committees , with the aid of a University Professor is seeing to that.

You write a lot in No. 1 about Bob Edwards, and request copies of"the Eye-Opener " , Sorry I have not any to spare, but here is an illustration taken from one of the issues,- Edmunds perhaps can tell you who the Indian is , The bottle has a lable on it.

PUZZLE PICTURE FOR EDMONTON.
Here is an insurgent, who insurged on a question of conscience. Who is he? And why? Also wherefore?

And here is a tip which will cost you nothing. It is tabbo to mention certain individuals and certain newspapers in the same issue. The "Eye-Opener" , "Jack Cannuck" and "Hush" have each at times increased their circulation by printing some homely truths that certain members of Edmonton's'400' thought it not wise that others should see, and therefore bought up every available copy in the City.

PICTURE 343

rds quite well. On one occasion he bought from me a picture of an Eskimo woman ,Mrs. Pieface by name, Bob re-christened her Mrs. McGonicle and wrote up a wonderful account

of a society wedding at Calgary, Midnapore or some other outlandish place. The wedding was real enough but the chief acrobats had their names camoflaughed.

Re' Macdonald's story of the Klondykers. - The story is alright as far as it goes, but naturally in the short space at his disposal he could not tell all. For instance his solution to the whiskey was not the solution at all. The story was, the 'Helpless Party' brought nearly a car-load of booze with them and it is obvious they would not consume it all — unaided. One of Edmonton's oldest Old-Timers , and probably its earliest boot-legger opened an establishment not a thousand miles west of the Parliament Blds. Then again the old-timers will tell you that for years afterwards , full bottles of whiskey were dug up on the flats below the old fort.

Re' your story about low prices charged to Klondykers, there was one out-fit of two men (one of whom was an uncle or some relative of a man at present employed by the City) The story goes that these two partners outfitted in Edmonton to the extent of around $1,500.00 , and left with an outfitting firm in Edmonton a further $500.00 for some supplies to be shipped later when ordered. One man got cold feet and wished to return so the other bought him out less the $500.00 on deposit in Edmonton. Man called for the deposit , the outfitter refused to refund the money. The two men tried for years , — and, I was told only a year ago — they had not ~~ever~~ succeeded in getting the refund for goods that were not supplied. I suppose the money went into the consolidated account of the firm, J.K.M. perhaps did not know about this , but he certainly could tell you about the story of the Sherriff 'Seizing the Corpse'; if he does not, ask me some time and I will tell it to you.

Do you know Father Lacombe's ghost story, his fear of a corpse, and how he was cured?

But to return to the Klondyke epic., you did not refer to the cold in winter or the mosquitos in summer. You have heard of course of the man who started off from the Kootenay with several hundred head of beef steers and arrived with only eight, I believe. That is a fact. The man died quite recently. But I am told , they milked them beside large bonfires, but in spite of that, because of the cold, they only got ice-cream.

Then there is the man who tells us 'that if you threw a pail of water up in the air it came down as ice and breaks in pieces — the water I mean not the pail.

And the mosquitoes/ have you heard that many of them weigh a lb. ? And some are so large and venturesome that they sit on the trees and bark. There are several pages of stories about these summer-time pests , but that is enough for this sitting.

Ask me sometime to tell you of the Sourdough who went to heaven, then heard of the gold rush in hell.

You refer to the Bob Edwards version of how Medicine Hat got its name. There is much ground to cover in the true story of Place Names. Take Wetaskiwin for instance. Ever hear it?

Just outside this town, pardon; City, is what is called the Peace Hills It is a place where Cree and Blackfoot Indians buried the hatchet, (don't go to look for it. I have it in my museum) And so the district used to be known to O,T's for many years as the Peace Hills. July Ist sports were held there. On one of these occasions a race was arranged between a squaw who was very fleet of foot and a white man. The race was to a point and back to the starting place. The squaw put it all over the white man and was on her way back when the white man passed her on her return journey, she hesitated to jolly him, when he pushed her down into a pool of water. The squaw sat there for a moment then got up and examined her self to see how wet she was The man rushed to the finishing post and was declared winner. The squaw arriving shortly, was greeted by the man with " Wet-arse--I--win(Wet-Ass-I-Win) and so the name became Wetaskiwin and so remains to this day.

Another story of a runner. Col.Primrose was looking at a painting (in my museum) of 'Deer Foot' or 'Bad Dried Meat' as he was more popularly called Primrose turned to me and said, "he sure was a good runner, he could beat anything we had around in those days. Once a race was arranged between one of our men (police) and 'Deer Foot' our man hadn't a chance, we had a few dirty sons of so and so in the force at that time and one of them spread broken glass on the course over which the race had to be run. 'Deer Foot' ran in his barefeet, our man had his boots on. 'Deer Foot got his feet badly cut and so had to abandon the race. The police man being declared the winner." Primrose told me he had tried over a long time to find out who the guilty party was, but was unable to do so. "Had I found out, I would certainly have made an example of him."

Primrose was a very sincere man and a strict upholder of the law. He was a member of, or visitor to, a certain 'gentlemens' club in a south Alberta town where drinking was going on at all times against the law relating to clubs. He warned them that he would arrest them if they did not observe the law. Some of the principal members laughed at him because at that time he was not 'top man'. However Primrose made the arrest. Naturally he was not a very popular man in that district. While Primrose was Majistrate in Edmonton a man who knew him well said, "I would rather have Primrose try me on any charge that was laid against me, than be tried by any other man I know. You sure would get a straight deal from Primrose." Col Primrose was for a brief time our Lieut&Gov. He died in office.

I have said, we do not get blizzards in the Edmonton District. In my "Pioneer's Days" story I have several definiations of the word, but one by Nelly McClung will surfice.

" A blizzard is not merely a storm, it is a certain kind of a storm composed of wind, falling snow, and whirling snow. It blots out the landscape, It chokes and blinds and confuses the traveller; etc."

Therefore the story I am about to give is not inconsistent.

" Did I ever tell you " said one Old Timer to another, " about the big wind storm we had around Big Lake in the early days?" "No".

" Well it was surely the biggest wind I have ever known. It turned Bill Yonsens well inside out, it turned a man upside down. It knocked the staves out of a barrel and left only the bung hole, it changed the day of the week, it ripped up the section, township and meridan lines, and even made a politican honest," Sure was some wind.

You ask for religious and educational stories. I have scads or bushels of 'em, but have not the time to write them just now. However here's a starter.

Perhaps you know, but then again you probably do not know; but it is a fact that the Wesleyn Missionary Society of England sent the first Missionaries to Canada ---- that is among the protestant, --- R.C.'s of course were here years before; Guess Lief Ericson was the first around the year 980, only there were no Englishmen or Yanks at that time to civilize. Rundle was the first to come this far. Three others left England at the same with him, but fell by the wayside. Rundle spent his winters in Old Fort Edmonton eating buffalo meat. A large part of the summer he spent enjoying the mountains around Banff ---- hence Mount Rundle. After eight years he tired of it so hitch hiked back to England. I believe he returned to Canada to die, I'm not sure, haven't time to look up my records.

Then the W.M. Soc' sent Woolsey, Evans and some others to the west. Some Missionaries came from the U.S.A. to spy out the land, and one, a Mr. (John, I think) Case being a Yank could see dollars where the Blighted Eng 'man could not even see cents.

So Missionary Case loaded some of the Indians up with a lot of religion dressed them up not only in their own full regalia, but added other gruesome and grotesque articles including scalps, skulls and cross bones etc. He then carted them, or rather shipped them to England with him self and lectured all over England (considering his mission there was no use going to Scotland).

The result was an instantaneous success. The crowds fell over, and fought each other to see the scalp taking savage, Red Indians who had been converted to the ways of the Lord through the efforts of himself John Case. Thousands of dollars were collected, and it proved even a more renumerative job than a position at the aircraft repair where a poor high, school girl of grade eleven can only pull down eight dollars a day.

Really, of course, they did not make any impression on the ' Poor Indian ' but it listened good to the people, who, back home in England contributed every Sunday for the 'poor heathen ' Indian ---- who by the way never saw a cent of it , Heathen ! it is to smile, I wish I had time to write you some of the conversations between the Missionaries and the so called heathen. Here's one; Indian to Missionary , you say your God is all powerfull? Mis'y to Ind, Yes, can do anything so an and so forth, Ind' ?? You say Christ was his son Miss'ry, Yes, his only, son. Ind', and he was nailed to a cross and died? Yes. He was sacrificed for your sins, my sins, sins of the world and so on so forth. Ind'. I don't think much of a God who will kill his own son. We never do that. Your religion is no good.

Then there is the one where Ind' asked if a father was killed or died, what did the white man do about the children? Miss'ry gave a long explanation re orphanages etc. Ind' say's, we have better way. They are adopted by the tribe and they become our own children.

So as I say Missionaries did not make much progress. That however did not prevent one in the B.C. from going home to Mis' Soc and lecturing that he had converted some 2,800 Indians. Rev Dr. (principal) Grant writes in his ?? book ' Ocean to Ocean ' that he read the report of the lecture in England as written in the Miss'y Soc publication where the Missionary LABOURED and he knew as a fact that there were not 250 Indians over the whole district. " Therefore" says Grant, " he must have converted them six or eight times over.

Rev. Father Morice O.M.I. in his "Catholic Church in Western Canada" quots, P 134-5 Bishop Grandin adverts in these terms to another class of new comers among those aborigines.

"The different posts which I have just enumerated receive also the visits of Protestant clergyman of various sects. The apostles of error recruit themselves more easily than those of truth.

Their superiors are less exacting, and subject them to fewer preparatory

trails. They usually come to this country (the west) as school teachers, then one fine morning we learn that they have become REVEREND and act as such. One meets st times half breas and Indians who but yesterday barely knew how to read the bible and to translate it incorrectly into a native dialect promptly raised to the rank of Ministers. Their compatriots regard them as servants because they read big books; but civilized folks, who daily arrive in larger numbers, are ashamed of their reverands and do not conceal their sentiments in this respect "

Anglican Bishop Bompus counters with. These Catholic priests go about counting beads and reciting prayers in Latin, not a word of which they understand.

Grandin tells of a priest up North who said Bompas arrived at a H.B. ~~Fo~~ Fort with his usual short (bishops) trowsers on (much too cold to go without, ----it was winter time) a bag slung over his shoulder and the usual other dress of an Anglican Bishop. He told a half breed man and womam that he was going to baptise them, he did not ask permission. Going into the kitchen he requested water, there was none. he took a cup and went outside to get snow, bringing it into the kitchen he poured some tea out of the tea pot that stood on the stove, to help ~~it~~ melt the snow. His impatience would not let him waite until the snow was melted so turning to the couple he took a handfull of the partly melted snow and tea, threw some in the face of the man and some in the face of the woman, saying at the smae time.

" I baptise thee John -----Mary.

He thereupon turned on his heels, poured the remains of the tea and snow back into the teapot, ready for the next meal (consecreated I suppose) and left the kitchen.

The R. C. priest reports the ceremony caused great merriment among the staff at the post and the 'celebrants' also seemed to enjoy it.

Rev. John McDougal tells of his visit to the first Methodist conference held in the West, held at Winnepeg.

Rev. Egerton or Egerton KOKE I think was the boss in charge. He invited John Mc', out into the gardens for a short stroll and talk. He asked John a few things about his work at Morley. On returning tothe conference Bldg the boss says " John your examination has been perfectly satisfactory. You will be ordained tomorrow "

As John Mc' says there was never any talk or questions on Theology.

Back on P 12 I told you about Missionary John Case, Well one Indian he took over to England was called " Shaw-un-dais " which means " A sultry heat" which the sun gives out in summer before a rain, but he was given the name of John Sunday. He was quite a boy. Not even a Pontiac or Red Jacket could ~~surpass~~ surpass him in elegance or pursuade an audience like John Sunday could, so we are told. All I want to say here is, ~~one story.~~

" At one big meeting in Eastern Canada several prominent preachers were present including one who was not by any means an educated man, but who had just been made a D.D. that morning. Sunday began his speech by saying he had only had two weeks at school in his ~~xhoxx~~ life; if he had been four weeks no doubt he also would be made a doctor of divinity ""

He then continued his speech, which evidently was considered a masterpiece; because all the books on the early Missionaries quote it

" Somewhere in the audience must be a Mr. Gold. He knew there was a Mr. Silver and Mr. Copper, but he wanted Mr . Gold to come forward. They needed his help to carry on the work," etc and so forth.

I think he only made one trip to England, but was rec'd by Queen Victoria To

to whom he was introduced as chief of the tribe, which he certainly was not. He did a good and great work among the Indians, was superannuated I867, died Dec I4 I875 greatly mourned by both Red and White men, so we are told.

Well, to finish about the Missionaries, altho' there is much more to tell, the Wesleyn Methodists of Canada dropped the ' Wesleyn' and just called themselves ' Methodists' They were feeling there feet, and found they could go over to England with bigger and better Indians and collect more and more money, and use it with less and less strings on it. Woodsworth called the High chief/statesmen or finance Minister second only to Ilsey for getting while the getting was good made I think eight trips to England.

And this is part of the story of the Missionary racket. As the missionaries themselves state

" Before the white man came , the Indian was industrious, making sugar in spring, building canoes in summer, canoes which were marvels of lightness, so deft in construction that two men could easily carry the largest one and which was strong enough to take 8 men and several hundred pounds of freight, and yet stand the heaviest billows. Theirs was innocent fun and frolic. They went off to their fishing camps. The forest supplied game for food--furs sold to the traders, and exchanged for luxuries of the camp. It was an existance without hard work. "But They Were Pagans."

Then the white man came with his booze (and the missionaries) filth, debauchery were supreme " Lo the Poor Indian "! Damn the white man that took the country from them.

First the bible, then the sword, then the trader and we have THIS CANADA of OURS. The Americans were the same, only worse. Their motto was " the only good Indian is a deadone," No longer do the Indians see the great spirt IN the sun, in the stars, in the trees, the running water or the wind. Good in everything. They have become accquainted with the man that speaks with two tongues, a forked tongue. The government gives them $500 a year and tells them they'll be happy bye and bye, in the sky, and ---But say, I was writting about the sky pilots. Lets change the subject to Education, but being one yourself you probably know about them. I would like to tell you about professors

Here is a story about two perhaps you have not heard it. It goes like this, but if you've heard it don't listen. It is called

Hire (higher) Education.

" Two Professors were talking between halves at a football game. Says the 'P' from U of A. to the 'P' from U of B. "I see Smithkins is playing on your team this year. He flunked out of our school last year."

" Really says the 'P' from U of B. he has done very well here." That so, how did it happen?" " Well, we figured that if you required an average of 75 for most Students to pass, it would hardly be fair to require an average of 50 from him."

" That sounds alright. So he made an average of 50?"

" Yes. Of course, we gave him a special examination."

" I see. How many questions did you ask him?"

" We decided that if you asked the average student I0 questions, it would be fair to ask him two. So we did, and he passed."

"I see." The Professor from U of A. was silent for a moment. Then he said. " Would you mind telling me what the questions that you asked him were

" Not at all. First I asked him if he knew what the color of Blue Vitriol acid was, and he said "Pink", and that was wrong.

Next I asked him if he knew how to make Sulphuric acid and he said " No " and that was right. So I passed him."

Here's a good one for Professor Long.
Long before the U of A was thought about, in fact it was in 1894 in a promotion exam' in one of our schools, the question was given
" Sketch the life of Sir John Macdonald." One of the answers;

" Sir John was the first Gov-General of Canada . He died in 1882, at the battle of Cut Knife, fighting against Montcalm an Indian Chief who was leader of the first Riel rebellion."
and another.

"Henry VIII" became a prey to polygamy," and the disease reached its most acute stage when his marriage to Anne of Gleves was "Solomanized," That Monarch freed England from the " ecclesiastical jokes of the pope' and provided that any subject was at liberty to 'partition the king'. His minister, Cardinal Wolsey , was a great and daring Warrior, who captured the city of Quebec. won the battle of Waterloo and freed Trafalgar."

However that can't be correct, because another boy wrote
" Henry was subject to internal revolt and internal jealousy."
While another wrote
This made Henry VIII angry at Wolsey, so Wolsey was put in prison and here he soon died. After this Wolsey turned Protestant, Wolsey was Henry VIII' s right handed man."

Another boy writing on Henry says:-
"Henry VIII was very cruel to Anne Boleyn and ironed her."
What the text book said is that "Henry VIII pressed his suit on Anne Boleyn."
Teacher: Tell me one or two things about John Milton.
Boy: Well, he married and he wrote "Paradise Lost."
Then his wife died and he wrote "Paradise Regained."

"An Angelus is the wife of an Angel."

"Matrimony is a place where souls suffer for a time on account of their sins."

"In Christianity a man can have only one wife. This is called Monotony"

"A Polygion is a man who has many wives."

"A Spinster is bachelors wife.

" An epistle is the wife of an opostle."

And so on I have about 20 pages of these School boy howlers but it is now 5:20A.M. goodnight.

Later
Well I guess this is enough , you will long since be tired of reading. I wanted to tell you about Lawyers, but see Harry Parlee or Judge Ives, they won' t be the stories I would tell you but ~~they won't be the stories I would~~

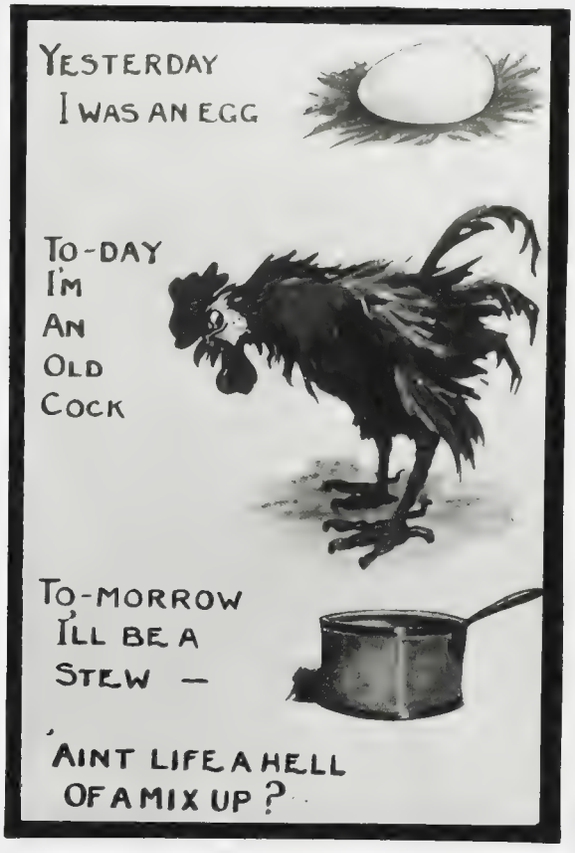
...d. Wars, cons'd p...e is

theyill do ... fillits.

I hop... the illu tration interest you, They were my excuse for st...rting this lon... drawn out story.

It w... the Right Hon. ...illi... Ewart Gladstone; for m...y ...ears Prime ...inister of Britain, who said; "Photo...ph...s never lie."

A day or two afterwards an enterprising newsp...per photogapher published in one of Eng's newsp...pers a picture showing the Right Honourable gentlem...n with a pipe in his mouth, leaning up against the street door of a bar-room, evidently drunk, Gladstone was a strong advocate ...gainst both drinking and smoking. The life of the ...imer old timer has its ups and downs, mostly downs, that can be summed up in the sublime words of the immortal poet-----,



Respectfully
submitted

Ernest Brown

Mar 26
1945.

Brown, Fred. 1877–1951

Edmonton

[n.d.]

Exh. mounted.

n.p. 5 x 12 cm

Black photographic

Picture on tilted frame.

Drawn to R. Hurd. March 20, 1945

1. Hurd, Robert E. drawing #2

Thesis
1965 (F)
160

Young, Chester Ronald

The United States Congress ar
the Army, 1866-1881.

vii, 156 pp.

Arts. History.

M.A.

Brown, Ernest 1877-1951.

Pte Lauchlan Currie
and Bill Barnacle Gray
Edmonton. [N.D.]
U.P. 25X11 5cm. Brwn. mounted.
Black Photography
Picture in letter from E. Brown
to L. Lund. March 26, 1945. pg 3
I. Lund. Kobuk E.

Thesis
1966
#125

Yaremko, Eugene Kenneth

Energy dissipation by cascades.
ix, 89 p., illus., diagrams, graphs.
Bibliography: p. 50.
Appendices.

Engineering. Civil Engineering.

M.Sc.

(344) Brown. Ernest 1877-1951.

Yesterday I was a Egg....

Edmonton [N.D.]

~~Cop~~press print. 7 1/2 11 cm. B+W.

unmounted.

Picture in letter from E. Brace to R. Yard. March 26, 1945. pg. 10.

1. Yard, Rlt. E.

Thesis
1968
122

Young, Mary McPherson
Religion and British social anthropology: A critical survey of E. E. Evans-Pritchard.
vi, 95 p.
Bibliography: p. 91-95.

Arts. Anthropology.

M.A.

343

Brown, Ernest 1877-1951.

Puzzle Picture for

Edmonton. [W.D.]

press print. 8x8 cm.

Taken from an issue of the Eye Opener.

Picture in letter from E. Brown to R. Yard, March 26, 1945. pg. 3.

1. Yard, Rht. E.

Thesis
1948
26

Young, Roger G.
The diazo giving substance in urine in tuberculosis.
iv, 38 p., tables.
"References": p. 37-38.

Arts and Science. Biochemistry.

M.Sc.